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Here are some interesting quotations from Sir Mohomed Nazim Khan's autobiography 127

"During my thirty-nine years as Mir there have been two murders only in my country and all the people have been happy and prosperous. The Government of India had never interfered with the internal administration of the country and as my people see more of the world they have added cleverness to their previous simplicity. 674 [648]

"There is not enough land for the growing population and so I encourage my people to go out into the world and get work in other places. . . . 167

"There are four clans in Hunza and in each village there are appointed four 'Makaddams' (men of good family who settle any little disputes that may arise.) If they consider a crime is too serious for them to settle they refer it to the Trangfas and they, in turn to the Mir's court which is ever open and from sentence of which there is no appeal. 692

"If it is considered that a death sentence is called for, the people are collected and if any one will speak up for the culprit, his sentence is remitted. Otherwise he is executed in the presence of the people. 695 681

"In the former times if anyone committed adultery, his house could be destroyed, his animals slaughtered and his trees felled without any trouble falling on the offenders and though that custom has fallen into desuetude, it is still considered right for a man to kill his wife's lover if he can catch them 'flagrante delicto'! 684 837

"Marriage is not allowed between near relations and whenever possible, people marry into a clan different from their own. Child marriage is discouraged and tribal customs have been moulded to conform to modern ideas since I became Mir. . . . 582 [177]

"In former years Shimshal was used as a place to 681

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684 837 Morality in Hunza is of a high level, equal to that of the best records in the world. Sexual promiscuity on the part of either male or female is practically unknown. It is clear and established that they are clean thinking and clean living people. However, the Mir did tell me that on rare occasions there was trouble involving the eternal triangle.

644 853 608 The strangest custom that I found practiced in Hunza was that followed by the royal family . . . that is, the Mir's family . . . and it pertained to their children. As soon as a child is born to the royal family, it is given out to foster parents to be reared and brought up by these parents as their own. And there the royal child remains for an unspecified period of years. The child is brought to the palace on occasions and then returned to its foster home.

The exact purpose for this practice was hard to pin down. I felt that probably it was done to save the queen or Rani the difficulty of raising the child through its infancy. I also thought that perhaps this would allow the queen to have more children, and thus be sure to create a long line of descendants to follow in the ruler's footsteps or lineage. It was also suggested that this was a way or manner or means of strengthening the ties of the ruler with his people—a sort of democratic gesture.

The people to whom the child is given out for rearing are referred to as "milk parents" or "milk family." The tie that is thus established with these people is never broken. The individual members of the family are referred to as the milk-mother, the milk-father, the milk-brother and the milk-sister.

In every case, before the child is given out to its milk parents, their character, their habits and their way of life are carefully scrutinized so that the royal couple